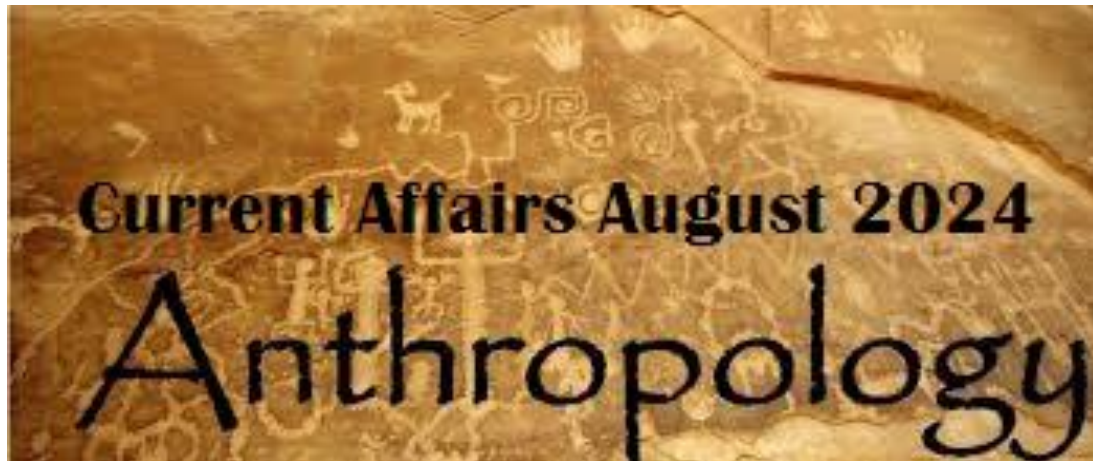


**ANTHROPOLOGY CURRENT AFFAIRS MAGAZINE  
AUGUST 2024**



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## PAPER - 1

### PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

#### 1. The Intriguing Lifestyle of Neanderthals - Tooth Enamel Reveals New Clues

(Use this content in the topic of syllabus -Unit 1.6 Paper I)



- An international group of researchers, led by the University of Southampton, has offered a fascinating look into the hunting strategies and dietary habits of Neanderthals and other human groups residing in Western Europe.
- The team scrutinized the chemical composition preserved within tooth enamel to reconstruct the lifestyle of prehistoric individuals in relation to their local environment.
- Their findings, published in the journal *PNAS*, show Neanderthals in the region were hunting fairly large animals across wide tracts of land, whereas humans living in the same location tens of thousands of years later survived on smaller creatures in an area half the size.
- In this study, archaeologists used a technique that laser samples enamel and makes thousands of individual strontium isotope measurements along the

growth of a tooth crown. Samples were taken from two Neanderthals, dating back about 95,000 years, and from a more recent human who lived about 13,000 years ago, during the Magdalenian period.

- The scientists also looked at isotopes in the tooth enamel of animals found in the cave system. Alongside strontium, they measured oxygen isotopes, which vary seasonally from summer to winter.
- This enabled them to establish not only where the animals ranged across the landscape, but in which seasons they were available for hunting.
- The Neanderthals obtained their food over approximately 600 square kilometers, whereas the Magdalenian individuals occupied a much smaller territory of about 300 square kilometers.
- With a relatively low population, Neanderthals were free to roam further to target large prey species, such as horses, without encountering rival groups. By the Magdalenian period, an increase in population density reduced available territory, and human groups had moved down the food chain to occupy smaller territories, hunting mostly rabbits and catching fish on a seasonal basis.”

## **2. New DNA Research Changes Origin of Human Species**

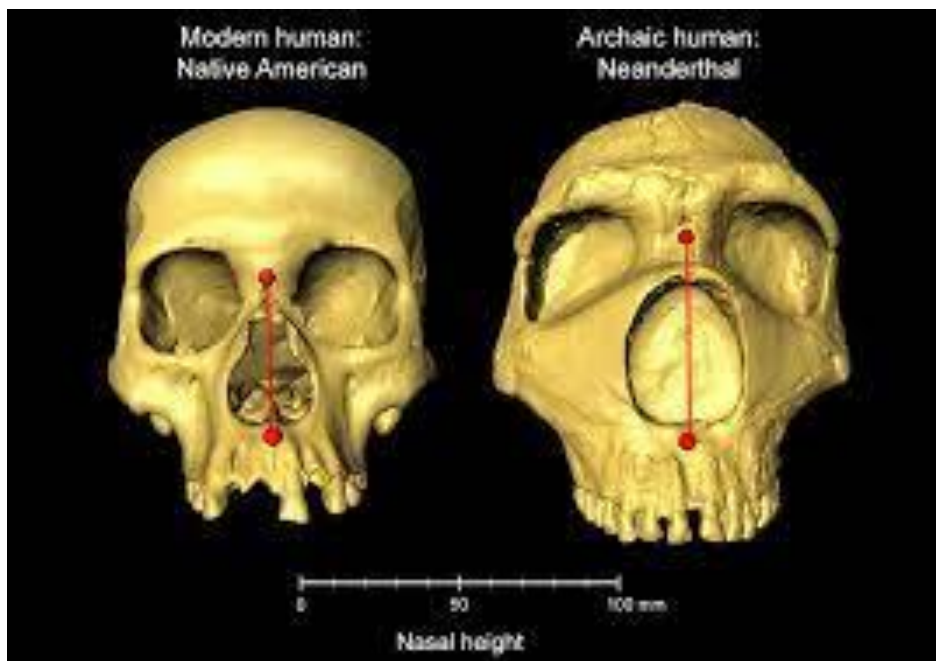
(Use this content in the topic of syllabus –Unit 9.1 Paper I)

- New model for human evolution suggests *Homo sapiens* arose from multiple closely related populations.
- **A new study in *Nature* challenges prevailing theories, suggesting that *Homo sapiens* evolved from multiple diverse populations across Africa, with the earliest detectable split occurring 120,000-135,000 years ago, after prolonged periods of genetic intermixing.**
- **In testing the genetic material of current populations in Africa and comparing it against existing fossil evidence of early *Homo sapiens* populations there, researchers have uncovered a new model of human evolution – overturning previous beliefs that a single African population gave rise to all humans. The new research was published on May 17, in the journal *Nature*.**
- **Although it is widely understood that *Homo sapiens* originated in Africa, uncertainty surrounds how branches of human evolution diverged and how people migrated across the continent.**
- The model suggests the earliest population split among early humans that is detectable in contemporary populations occurred 120,000 to 135,000 years ago, after two or more weakly genetically differentiated *Homo* populations had been mixing for hundreds of thousands of years.

- The authors predict that, according to this model, 1-4% of genetic differentiation among contemporary human populations can be attributed to variation in the stem populations. This model may have important consequences for the interpretation of the fossil record.
- Owing to migration between the branches, these multiple lineages were probably morphologically similar, which means morphologically divergent hominid fossils (such as *Homo naledi*) are unlikely to represent branches that contributed to the evolution of *Homo sapiens*, the authors said.

### **3. Cold Climate Adaptation: Neanderthal Genetics Shape Our Facial Features**

(Use this content in the topic of syllabus -Unit 1.6 Paper I)



- A study by University College London researchers discovered that humans inherited genetic material from Neanderthals, affecting nose shape. The gene responsible for a taller nose may have resulted from natural selection as ancient humans adapted to colder climates after leaving Africa.
- Humans inherited genetic material from Neanderthals that affects the shape of our noses, finds a new study led by University College London (UCL) researchers.
- The new *Communications Biology* study finds that a particular gene, which leads to a taller nose (from top to bottom), may have been the product of

natural selection as ancient humans adapted to colder climates after leaving Africa.

- “In the last 15 years, since the Neanderthal genome has been sequenced, we have been able to learn that our own ancestors apparently interbred with Neanderthals, leaving us with little bits of their DNA.
- “Here, we find that some DNA inherited from Neanderthals influences the shape of our faces. This could have been helpful to our ancestors, as it has been passed down for thousands of generations.”
- The researchers newly identified 33 genome regions associated with face shape, 26 of which they were able to replicate in comparisons with data from other ethnicities using participants in east Asia, Europe, or Africa.
- “It has long been speculated that the shape of our noses is determined by natural selection; as our noses can help us to regulate the temperature and humidity of the air we breathe in, different shaped noses may be better suited to different climates that our ancestors lived in.
- The gene we have identified here may have been inherited from Neanderthals to help humans adapt to colder climates as our ancestors moved out of Africa.”
- The finding is the second discovery of DNA from archaic humans, distinct from Homo sapiens, affecting our face shape. The same team discovered in a 2021 paper that a gene influencing lip shape was inherited from the ancient Denisovans.

#### **4. Endogamy may be the cause of the Persistence of harmful genetic variants in India**

(Use this content in the topic of syllabus -Unit 9.1 Paper I)

- A study by **Centre for Cellular and Molecular Biology**, Hyderabad has recently found causes of **cardiac failure** at **younger ages** in the **Indian** population.
- **Deoxyribonucleic acid (DNA)** of such individuals lacked **25 base pairs** in a **gene** crucial for the **rhythmic beating** of the **heart** (scientists call it a **25 base-pair deletion**).



**About 25 base pair deletions:**

- 25 base pair deletion is a risk **allele** for late-onset **left ventricular (LV) dysfunction**, hypertrophy, and **heart failure**.
- A 25-base pair (25bp) deletion in the **MYBPC3 gene** is enriched in **South Asians**, being **unique** to the **Indian** and **Southeast Asian** population and **not** found elsewhere.
- This affects about **4%** of the **Indian population**.

**Key findings of the study:****Genetic differences among populations:**

- Whole-genome sequencing of individuals from India, Pakistan, and Bangladesh found **genetic differences** between people from different regions of the **subcontinent**.
- These genetic differences were even found at the level of **smaller geographies** within **India**.
- There was **little mixing** between individuals from **different communities**.
- **Endogamous practices** (including caste-based, region-based, and consanguineous marriages) in the subcontinent are responsible for such **conserved genetic patterns** at the community level.

**Indian genome mapping:**

- **Human Genome Sequencing** was completed in **2003**.
- **African** and **Chinese** population gene sequencing has been done.
- As **India** has a **diverse population**, there is a **need for genome sequencing** of the Indian population for economic, matrimonial, and geographical reasons.
- The Genome India project has been launched in **2020** to sequence **10,000** Indian human genomes.
- The idea of **genetic puritanism** must be taken away to prevent major **hereditary disorders**.

**About Human Genome Sequencing:**

- The **Human Genome Project (HGP)** was an international scientific research project for determining the **base pairs** that make up **human DNA**, and identifying, mapping, and sequencing all of the genes of the human genome.
- It was **started in 1990** and was **completed in 2003**.



- The human genome has approximately **3.1 billion base pairs**.
- There are approximately **22,300 protein-coding genes** in human beings.

### Significance of the study:

- The study of sequenced human genes was helpful to **identify the genetic variants** that **increase the risk** for common diseases like cancer and diabetes.
- The study has shown that **identifying unique genetic variants** can help develop **interventions** for major health concerns.

## SOCIO – CULTURAL ANTHROPOLOGY

### 1. How digital anthropology can help leaders navigate uncertain futures

(Use this content in the topic of syllabus -Unit 12 Paper I)

- By 2030, 700 million people will inhabit the metaverse. These digital worlds offer endless possibilities for human interactions and social transformations, but they also come with inherent threats.
- Without a deep understanding of the cultures and dynamics at play, we risk losing our ethical bearings. To fully grasp the human experience in the metaverse, we need to embrace new fields of social sciences such as digital anthropology.

### Creating a metaverse that works for everyone

#### Decoding digital culture

- To understand digital human cultures, decision-makers must bring “thick data” to the conversation with speed and scale.
- Thick data is the emotions, stories, meanings and tones of a situation. This data is implicit, often invisible, and traditionally gathered through human observations.
- Digital anthropology leverages thick data, which provides qualitative and contextual insights, to better understand digital communities. When combined with big data, which provides a quantitative and statistical perspective, digital anthropology can reveal the human perspectives that are often missing from our analysis. Also, digital anthropology's thick data informs better decision-making

## How to observe the human side of the metaverse

- The first step for a team that wants to integrate human insights into its thinking is to observe the digital world without prejudice and immerse itself in online communities.
- The next step is to scale the scope and speed of its observations using technology. Instead of humans, imagine bots hiking through virtual worlds and delivering selected observations to multidisciplinary research teams. These bots are created with what we call “cultural algorithms” and they have been recently used to monitor electoral violence and moderate extreme speech online.
- . The metaverse is a human system, a place for people, cultures and communities to come together. It is a human place that needs to be understood by the social and human sciences.

## **2. Study finds field of forensic anthropology lacks diversity**

(Use this content in the topic of syllabus -Unit 12 Paper I)

- The field of forensic anthropology is a relatively homogenous discipline in terms of diversity (people of color, LGBTQ+ individuals, people with mental and physical disabilities, etc.) and this is highly problematic for the field of study and for most forensic anthropologists.
- At the core of the forensic sciences are basic sciences and the STEM fields, which have struggled with increasing diversity and inclusion.
- The lack of diversity in the STEM fields and the forensic sciences is concerning because it can limit the types of questions being asked in research. "As forensic practitioners, we do not reflect the demographics of the highly dynamic populations that we serve across the country.
- Relevant and successful research relies on a diversity of ideas, perspectives and experiences, and without such diversity, the field stagnates and does not keep up with important issues that are relevant to society.
- In order to explore the demographics of the forensic anthropological community and perceptions of diversity and inclusion, an anonymous survey was sent out to the Anthropology Section of the American Academy of Forensic Sciences (AAFS), which included more than 500 individuals.
- "Striving for a culture of diversity through inclusion in forensic anthropology helps to reflect the greater populations that we serve and encourages us to challenge our own assumptions and inherent biases that can complicate the

- analysis of skeletal remains in forensic casework.
- Diversity and inclusion initiatives should be substantial and well-supported, rather than merely token gestures to increase the number of minorities or underrepresented groups.”

## PAPER - 2

### INDIAN & TRIBAL ANTHROPOLOGY

#### **1. Plea to enhance social conditions of Paliyar tribes**

(Use this content in the topic of syllabus -Unit 7.2 Paper II)

- Recent findings highlight the urgent need for immediate government action to address the socio-economic challenges faced by the Paliyar and other tribes.
- The Paliyan people, also known as Palaiyar or Pazhaiyar, are a Dravidian tribal group **living mainly in Tamil Nadu and Kerala**. The Paliyan tribe **historically relied on hunting, gathering, and foraging for their sustenance**. They practice shifting cultivation
- **The Paliyans speak a Dravidian language closely related to Tamil**, emphasizing their cultural heritage and regional ties. The society is patriarchal, with men holding positions of authority.
- They worship nature spirits and deities residing in the forests, mountains, and rivers. They have **customary burial practices where the deceased are buried in designated areas near their residential settlements, commonly on the western side**. Efforts are made to preserve Paliyan cultural traditions, language, and knowledge systems, including ethnomedicinal practices and ecological wisdom.

## **2. Modern Human brain originated 1.7 million years ago in Africa New study reveals**

(Use this content in the topic of syllabus – Unit 1.4 Paper I)

- The first populations of the genus Homo, which emerged in Africa about 2.5 million years ago, walked straight up but they had brains similar to primitive ape, about half the size of ours.
- They concluded that the modern human brain evolved around 1.7 million years ago in Africa, the time when the extinct human Homoerectus first appeared and the culture of stone tools in Africa became increasingly complex.
- The homoerectus species was the first known hominin to migrate out of Africa were adept at cognitive tasks such as communicating and hunting or food gathering.
- The researchers, too, have concluded that the typical human brain spread rapidly from Africa to Asia.
- Analyses suggest that modern human brain structures emerged only 1.5 to 1.7 million years ago in African Homo populations.
- “The features typical to humans are primarily those regions in the frontal lobe that are responsible for planning and executing complex patterns of thought and action, and ultimately also for language.
- The researchers believe that biological and cultural evolution are probably linked. Ponce de León said that it is likely the earliest forms of human language also developed during this period.
- The UZH team used computed tomography to examine the skulls of Homo fossils that lived in Africa and Asia 1 to 2 million years ago, and compared the fossil data with reference data from great apes and humans.

## **3. Odisha’s Kutia Kondh tribe rediscovered a palate for the ‘poor man’s food’**

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

Kutia Kondh tribe

- The Kutia Kondhs are particularly vulnerable tribal groups (PVTGs) in Kalahandi district, Odisha. They live in Lanjigarh, Thuamul Rampur, Madanpur Rampur, and Bhawanipatna blocks.
- The Kondhs worship ‘nature’ like many other tribal groups in the country.

Kutia kondh are mostly dependent on shifting cultivation, cultivation of minor agriculture products, and collection of NTFP. The practice of youth dormitory is gradually losing its importance but is still prevalent among Kutia kondh villages.

- Dhap and Salap Baja are the essential musical instruments of Kutia Kondhs.

#### Initiatives by Tribals

- Tribals grow interdependent crops in a single field and harvest them one after another, which helped millets and other crops survive.
- The tribals also managed to revive pulses, oilseed, and tubers which are regarded as companion crops. Now, the community has discovered four to five crop varieties from different villages.
- Incidentally, two species of the mint family, supposed to belong to the Himalayan belt, have also been identified as traditional crops cultivated by tribals of the Kandhamal district in Odisha.

#### **4. Chhattisgarh tribals write to President to save sacred mountain from mining**

(Use this content in the topic of syllabus – Unit 6.3 Paper II)

- Village residents unite, demand cancellation of lease to protect environment and cultural heritage
- In a powerful display of unity and resistance, tribal communities from a village in Dantewada district, Chhattisgarh, have come together to protest against the recent granting of a lease for mountain mining. The communities held a protest rally in Alanar village, Gumiyapal Gram Panchayat, Dantewada district, Chhattisgarh, recently against the mining lease for Taral Metta.
- The village residents, deeply concerned about the potential environmental degradation and the impact on their cultural heritage, organised a rally.
- Presented a memorandum to the Sub-Divisional Magistrate (SDM) intended for the President of India Droupadi Murmu, urging the cancellation of the lease.
- “Their livelihoods depend on Taral Metta (mountain), the mines there, it will destroy our land. This mountain is home to our deities and we will fight tooth and nail to prevent any mining activity.”
- “The Bastar region is rich in minerals “The government is constantly manipulating Gram Sabha meetings to plunder these resources on behalf of industrialists.
- This is not the first instance of fabricated Gram Sabha meetings impacting tribal communities. The tribals marched with placards conveying powerful

messages like, "Water, forest and land are ours," "Neither parliament nor state assembly, the highest authority is the Gram Sabha," and "Stop land grabbing by force!"

### **5. Changpa Tribe**

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- Climate activist Sonam Wangchuk and Leh Apex Body (LAB) decided to call off the Pashmina border march aimed at highlighting the plight of the Changpa nomadic tribes who are losing thousands of square kilometres of their land "due to Chinese incursion.
- The Changpa, or Champa, are semi-nomadic people found mainly in the Changtang plateau of southeastern Ladakh.
- A smaller number resides in the western regions of the Tibet Autonomous Region in China. They share linguistic and cultural affinities with Tibetans.
- They are high-altitude pastoralists, raising mainly yaks and goats. They live at an average altitude of 4,500 metres above sea level. Religion: All Changpa families profess Tibetan Buddhism as their religion.

#### Semi-nomadic Lifestyle

- The Changpa who live nomadic lives are known as Phalpa, while those who have settled down in fixed locations are called Fangpa.
- For many Changpas, rearing of animals and consuming and selling their produce (milk and its products, hair, and meat) is the only means of livelihood.
- Their Buddhist belief does not allow them to kill animals for meat. It is only when animals die a natural death that the carcasses can be used for meat. In 1989, the Changpa were granted official status in India as a scheduled tribe.

### **6. Asur Tribes to get Forest Land Rights**

(Use this content in the topic of syllabus – Unit 9.1 Paper II)

- The Gumla district administration in Jharkhand has announced that the Asur community, a particularly vulnerable tribal group (PVTG) residing in the Netarhat plateau region of Gumla, will soon benefit from the Forest Rights Act (FRA), 2006.

#### Asur Community

- The Asur tribe primarily resides in the districts of Gumla, Lohardaga,

Palamu, and Latehar in Jharkhand, India. They speak *Asuri*, a Munda language belonging to the Austroasiatic language family.

- Traditionally, the Asur were skilled iron-smelters, practicing metallurgy using indigenous techniques. Over time, many have shifted to agriculture, although some are still involved in mining work. The Asur community has a traditional council (jati panch) to settle disputes.
- They maintain kinship ties with neighboring tribes like Kharwar and Munda.

#### Social Structure of Asur Community:

- They live in forest-surrounded clearings called *pats*, with houses made of mud walls, wooden poles, and roofs covered with paddy straw. Asurs follow a religion that combines animism, animatism, naturalism, and ancestral worship. Their chief deity is Singbonga, and they celebrate festivals like Sarhul and Karma.
- Marriage is significant, following rules of monogamy with exceptions for barrenness or widowhood. Widow remarriage is allowed, and marriages occur within the tribe (endogamy).

### **7. Bhil Tribe have again demanded a separate 'Bhil Pradesh'**

(Use this content in the topic of syllabus – Unit 7.3 Paper II)

- A large number of people from the Bhil tribe recently gathered at a rally in Rajasthan's Mangarh Dham to raise the demand for an independent 'Bhil state'.

#### Bhil Pradesh Demand

- The idea of a tribal state, comprising parts of Rajasthan, Madhya Pradesh, Gujarat, and Maharashtra, has been discussed previously.
- The demand for a separate tribal state in western India was put forward by the Bharatiya Tribal Party (BTP) formed in 2017.
- The Bhil community has been demanding that 49 districts be carved out of the four states to establish Bhil Pradesh.
- The demand for Bhil Pradesh has been raised repeatedly since Independence.

#### Reasons for the Demand

- Earlier, the tribal-majority regions were a single entity but were divided post-Independence.
- According to the 2011 census, tribals comprise almost 14% of Rajasthan's population.
- Several Union governments have brought various laws and schemes for tribals but have been slow in implementation.

#### Example of Implementation Issues



- The Provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996, aimed to decentralize governance and empower gram sabhas in tribal areas.
- The Rajasthan government adopted the law in 1999, but its rules were only formulated in 2011. Many people, including local leaders, are still unaware of the law.

### **8. 'Mystic Village', run by Gaddi community in Chamba, gets Responsible Tourism award**

(Use this content in the topic of syllabus – Unit 7.2 Paper II)

- Bhaloli – popularly known as the 'Not on Map Mystic Village' – is a quaint hamlet located near the globally renowned tourist resort at Khajjiar in Chamba district.
- The village was recently awarded Silver in the Indian Responsible Tourism category by Outlook Traveller.

#### **MANAGED BY SHG**

- This tribe mainly lives in the Indian state of Himachal Pradesh and Jammu Kashmir. The word Gaddi comes from the word "Garden", which is a native word in Himachal Pradesh that means "the home of the Gaddis". This scheduled tribe are mainly present in Bharmauri of Chamba district.
- A 2-km trek away from Khajjiar, the village is inhabited by the Gaddi tribe and has five homestays. The homestays are managed by Gabdika, a self-help group.
- The homestays are managed by Gabdika, a self-help group. 'Not on Map' co-founder Manuj Sharma said the recognition came as a testament to Mystic Village's commitment to cultural preservation, responsible tourism, and sustainable practices.
- 'Not on Map' founder Kumar Anubhav said the achievement highlighted the village's dedication towards fostering an environment where guests could immerse themselves in cultural experiences of the Gaddi tribes of Chamba while contributing to the preservation of the local ecosystem.

### **9. Rights ensured under FRA are not just 'enjoyment rights'**

(Use this content in the topic of syllabus – Unit 6.3 Paper II)

- The misreading of the forest title deed, has become a stumbling block to the entitlements of title holders. Some 83 tribal farmers of Girjai (V) in Bajarhatnur Mandal, Adilabad district (Telangana) were being made to go

around government offices, seeking permission for digging bore wells in their own titled forest lands.

- Integrated Tribal Development Agency, in Utnoor against the objections of forest officials in digging bore wells in their forest patta lands.
- A similar perception is also held among the higher tribal welfare officials in the country which was reflected during a recent discussion held on the implementation of forest rights under “Vikasit Bharat”, an initiative of the Union government.
- FRA was enacted in 2006 by Parliament to undo the historic injustice done to Scheduled Tribes and other traditional forest dwellers in the country.
- It recognises the individual, community, and community forest resources rights of tribals and other traditional forest dwellers in the forest areas whether notified or not.
- Therefore, considering the rights recognised under FRA only as ‘enjoyment rights’ over forest lands is indeed gross misinterpretation of the law.
- It also amounts to a violation of the provisions of FRA, which is a punishable offence. Moreover, the provisions of FRA are in addition to the beneficial provisions of other legislations, not in derogation to them. Hence, the violations of FRA are liable to be construed as violations of these other laws.

### **10. Adivasis are Hindus: Law Minister cites Protection of Civil Rights Act**

(Use this content in the topic of syllabus – Unit 7.1 Paper II)

- Union Minister of State (I/C) for Law and Justice Arjun Ram Meghwal has told in Lok Sabha that
- Adivasis have been included as persons professing the Hindu religion in the Protection of Civil Rights Act, 1955.

#### Protection of Civil Rights Act

- It is also known as the PCR Act 1955, the Protection of Civil Rights Act aimed to enforce the constitutional provision of abolition of untouchability, as stated in Article 17.
- The act’s key purpose is to make certain that every citizen, irrespective of caste, creed, or race, enjoys civil rights without any hindrance.
- Section 4 of the Act stipulates the punishment for enforcing social disabilities on the grounds of “untouchability”.
- Section 3 of Protection of Civil Rights Act, 1955

#### Definition of Hindus

- Section 3 of the Act states that the Persons professing the Buddhist, Sikh or Jaina religion or persons professing the Hindu religion in any

of its forms or developments including Virashaivas, Lingayats, Adivasis, followers of Brahmo, Prarthana, Arya Samaj and the Swaminarayan Sampraday shall be deemed to be Hindus.

### **11. Problems with sub-caste reservations**

(Use this content in the topic of syllabus – Unit 7.1 Paper II)

Sub-categorization of castes

- It refers to the practice of further dividing larger caste categories into smaller groups or sub-groups based on specific criteria such as socio-economic status, geographical location, historical background, or specific needs for policy implementation.

Objectives behind the implementation of reservations and present SC scenario:

- Objective of Reservations: The primary objective of reservations, as advocated by Dr. B.R. Ambedkar, is to ensure equitable representation and opportunities for historically marginalized communities, particularly Scheduled Castes (SCs).
- Present SC scenario: Despite reservations, certain sub-castes within SCs continue to face challenges in securing adequate representation in jobs and education. This under-representation is often attributed to factors such as inadequate educational opportunities, economic disparities, and historical discrimination.
- Challenges: There are challenges in implementing economic empowerment policies including inadequate access to credit and financial resources, lack of skill development initiatives, and persistent socio-economic barriers that hinder the upward mobility of SC communities.

Way Forward

- Holistic Approach: There is a need for a holistic approach that combines reservations with targeted economic and educational interventions. This approach should address both systemic discrimination and socio-economic barriers faced by SC communities. There should be emphasis on enhancing the educational infrastructure and skill development programs tailored to the needs of SC individuals.

### **12. PM-JANMAN Scheme to bring tribal communities into the mainstream**

(Use this content in the topic of syllabus – Unit 9.1 Paper II)

- The scheme (comprising Central Sector and Centrally Sponsored Schemes)

will be implemented by the Ministry of Tribal Affairs, in collaboration with the State governments and the PVTG communities.

- The scheme will concentrate on 11 critical interventions overseen by 9 line Ministries, ensuring the implementation of existing schemes in villages inhabited by PVTGs.
- It encompasses various sectors, including safe housing under the PM-AWAS Scheme, access to clean drinking water, improved healthcare, education, nutrition, road and telecommunications connectivity, as well as opportunities for sustainable livelihoods.
- The plan also includes the establishment of Van Dhan Vikas Kendras for trading in forest produce, off-grid solar power systems for 1 lakh households, and solar street lights.
- The scheme is expected to enhance the quality of life and well-being of the PVTGs, by addressing their multiple and intersecting forms of discrimination and exclusion, and by recognizing and valuing their unique and valuable contribution to national and global development.

### **13. Most security camps set up on tribal properties**

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- According to a Citizen's report, most of the security camps in Chhattisgarh and Jharkhand, post 2019, have been set up on private or community properties of tribals without their consent and in severe violation of existing laws.
- The proliferation of paramilitary camps set up without the consent of tribal communities in Chhattisgarh and Jharkhand, which are meant to facilitate mining operations and corporate interests at the cost of Adivasi lives and constitutional rights.
- The peaceful democratic protests against the camps have been ignored or suppressed using brutal methods, such as lathi-charge, burning the sites, and firing on the protestors.
- Most of these camps have been set up in areas that currently fall in the conservation or no-mining zone as per the Management Plan for Sustainable Mining 2018.
- The report calls for the implementation of the Panchayat (Extension to Scheduled Areas) Act, 1996 and the Forest Rights Act, 2006 to respect the law and end human rights violations.

#### **14. Phani Yerava tribe in the Western Ghats in need of a lifeline**

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- Makuta Village and the Phani Yerava Tribe. Located in the Western Ghats of Karnataka, Makuta village is home to the Phani Yerava tribe within the Makuta Aranya Valaya.
- The tribe successfully claimed 135 acres of forest land under the Forest Rights Act, facilitated by local individuals and authorities.

##### Shift in Livelihood Patterns:

- Despite acquiring forest rights, the tribe's enthusiasm for forest dependence has diminished over time.
- Gathering minor forest produce has become less appealing due to market volatility and exploitation by middlemen.
- Many tribe members now prefer wage labour, particularly in nearby areas like Kasaragod, Kerala, where they are comfortable speaking Malayalam.

##### Challenges and Issues:

- The tribe faces a significant challenge of alcohol addiction, affecting individuals of all ages, including adolescents.
- Alcohol abuse has led to a decline in school attendance and overall community well-being.
- Important documents and government rights are entrusted to non-tribal members due to the community's uninformed state and vulnerability.

##### Call for Attention and Action:

- NGOs, government officials, and tribal leaders express concern over the lack of policy attention to social issues like addiction. There's a plea for the government to address such challenges and prioritize the well-being of marginalized tribal communities. Addressing these social issues is crucial for effectively conserving forest dwellers' livelihoods and well-being.

#### **15. Soligas and Yeravas**

(Use this content in the topic of syllabus – Unit 6.1 Paper II)

- The Soligas and Yeravas, indigenous groups living in the Western Ghats, forage foods from the biodiversity-rich region, forming a significant part of their diets.
- The recently launched book "Forgotten Trails: Foraging Wild Edibles" chronicles the diverse foods foraged by these tribes, emphasizing the importance of preserving traditional knowledge and addressing the impact of land use changes and shifting policies on their food sources.

About Soligas:

- The Soligas are an indigenous community residing in the Cauvery Basin and surrounding hills of peninsular India.
- The Soligas speak Sholaga, belong to the Dravidian family, and practice a blend of naturism, animism, and Hinduism, with Madeshwara as their primary deity.
- Notably, they are the first tribal community within an Indian tiger reserve to have their forest rights formally acknowledged by a court of law.

About Yeravas:

- The Yeravas, another indigenous community in the same region, migrated from Wayanad district in Kerala and settled in Kodagu district.
- They speak the Revula language, practice Hinduism, and believe in spirits residing in natural elements.
- Yeravas, often agricultural labourers in coffee and tea plantations, include a higher quantity of tubers in their diet compared to Soligas.
- They consume mushrooms during the monsoon season, and their settlements are called 'Kunju.'

**16. Koya Tribe**

(Use this content in the topic of syllabus – Unit 6.1 Paper II)

- Koya Tribes are abandoning the practice of collecting and brewing Mahua flowers due to raids by the Special Enforcement Bureau.

About Koya Tribe:

- The Koya tribe predominantly resides in the hills and forests north of the Godavari District in Andhra Pradesh and the Malkangiri district in Odisha.
- They inhabit the forests, plains, and valleys on both sides of the Godavari River. Additional populations are found in Madhya Pradesh and Orissa.

Language:

- Primary Language: Koya, a Dravidian language.
- Other Languages: Many members of the Koya tribe also speak Gondi and Telugu, with the Koyi language being closely related to Gondi and influenced by Telugu.

Occupation:

- Historically, they were pastoralists and practiced shifting cultivation.
- Nowadays, they engage in settled cultivation, animal husbandry, and seasonal forest collections. Key crops include paddy, maize, mandia (millet), and tobacco leaf.

Culture:

- The tribe observes annual festivals such as Bijja Pandu, Kodta Pandu, and



Bimud Pandu, which are central to their cultural identity. Their main deity is believed to reside in a cave in the Bastar region. The tribe venerates many deities, predominantly female, with Mother Earth being the most significant. Menhirs are erected in memory of the deceased, reflecting their ancestral reverence. The Koya tribe has a rich heritage of colorful dance and music, integral to their festivals and rituals. Notable examples include the Kommu Koya Dance, featuring Bison horns adorned on the head, and the Permakore Flute, uniquely made from a single Bison horn.

### **17. Hakki Pikki Tribe**

(Use this content in the topic of syllabus – Unit 6.1 Paper II)

- Hakki Pikki tribal community members have emerged as successful entrepreneurs in the hair oil industry.

#### Hakki Pikki Tribe:

- Hakki Pikkis (Hakki in Kannada means ‘bird’ and Pikki means ‘catchers’) are a semi-nomadic tribe, traditionally of bird catchers and hunters.
- It is one of the major tribal communities in Karnataka. They also reside in the Western and Southern states of India, mostly near forest areas.
- The community migrated from Northern India, mainly Gujarat and Rajasthan, and is now mainly concentrated in Shivamogga, Davanagere, and Mysuru districts of Karnataka.
- They are recognized as a Scheduled Tribe in India.

#### Language:

- Though the community lives in the southern part of India, surrounded by Dravidian languages, they speak Indo Aryan language. Scholars named their mother tongue as ‘Vaagri’. They speak ‘Vaagri’ at home, but they speak Kannada for their daily business.
- UNESCO has listed Hakkipikki is one of the endangered languages.

#### Occupation:

- After the implementation of stricter wildlife laws, the tribe changed its occupation from hunting to selling spices, flowers, Ayurveda formulations, and herbal oils.
- They now travel globally to sell these products, especially in the African continent, where there is a demand for cheaper alternatives to Western medicine.

Rituals and customs: The tribe follows Hindu traditions and celebrates Hindu festivals. The tribe prefers cross-cousin marriages. The society is matriarchal, where the groom gives dowry to the bride’s family.



### **18. Idu Mishmis**

(Use this content in the topic of syllabus – Unit 6.3 Paper II)

- The National Tiger Conservation Authority has proposed to notify Dibang Wildlife Sanctuary in Arunachal Pradesh as a tiger reserve, causing concerns among the Idu Mishmi community.
- The Idu Mishmi community has a unique cultural relationship with the forest, particularly with tigers. This article explains who the Idu Mishmis are, their relationship with the forest, the move to propose a tiger reserve, and the community's resistance.

#### Idu Mishmis

- The Idu Mishmi community is a sub-tribe of the larger Mishmi group, primarily living in the Mishmi Hills bordering Tibet in Arunachal Pradesh. The tribe has strong ties with the flora and fauna of the region, particularly tigers, which are considered their “elder brothers” in their mythology.
- Despite traditional hunting practices, the tribe follows a belief system of myths and taboos that restrict them from hunting many animals, including a complete prohibition on killing tigers. This belief system has led to a unique model of wildlife conservation, according to anthropologists and researchers.

#### Overturning Dibang WLS into Tiger Reserve

- Plans to declare Dibang Wildlife Sanctuary as a tiger reserve have been ongoing for a while now. The sanctuary, home to rare Mishmi takin, musk deer, goral, clouded leopards, snow leopards, and tigers, was notified in 1998.
- The Wildlife Institute of India carried out a survey in 2014 to determine the presence of tigers in the area based on photographic evidence via camera trapping. The study recorded the presence of tigers in the highest reaches of the Mishmi Hills, forming the basis of the proposal to declare the sanctuary as a tiger reserve.

### **19. Dhangars of Maharashtra asking for ‘grazing corridors’ in forests**

(Use this content in the topic of syllabus – Unit 6.3 Paper II)

- A large group of Dhangars recently marched to the office of the subdivisional officer in Khamgaon of Maharashtra's Buldhana district, demanding a “grazing corridor” for their sheep and goats.

#### About Dhangar community:

- The Dhangars are a community of shepherds found mainly in Maharashtra. .

- They are known by other names such as Golla and Kuruba

Status of recognition:

- The Dhangars are on Maharashtra's list of Vimukta Jati and Nomadic Tribes (VJNT).
- Recognised as Other Backward Classes (OBC) in Central list.
- They have been demanding Scheduled Tribe (ST) status for decades. According to Dhangar leaders, the community is identified as "Dhangad" elsewhere in the country, and gets reservation as an ST.

Population:

- The community is believed to be around 1 crore strong, which would make them about 9% of the Maharashtra's 11.2 crore population (2011 census).
- Around 40% of the Dhangar population is believed to be solely dependent on herding.

Demand for grazing rights:

- The Forest Rights Act, 2006, allows traditional occupations including grazing, but it has helped only STs get access to grazing grounds.
- Dhangars, who come under the nomadic tribes category, have not benefited.